AN ANTI-REMONSTRANCE, TO THE LATE HVMBLE REMONSTRANCE TO THE HIGH COVRT OF PARLIAMENT.

The second Edition, enlarged.

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ANTIRE-
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TO
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HUMBLE REMON-
STRANCE TO THE
HIGH COURT OF
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AN

ANTI-RENON-STRANCE TO THE LATE HVMBLE REMONSTRANCE to the High Court of Parliament.

THeſe few Leaves of Paper breake on through, after the humble remonſtrance, with leſſe noyſe, becauſe of leſſe bulke; and not ſtuffed with the huskes of a bare pleaſing ſpeech, but preſented to your view with more ſubſtance then Rethorique, and with more things then words, and ſuch as I hope will plucke off the vizard of dutifull Sonne from the Authour of the Remonſtrance, or make his Mother little beholding to him for his adviſe. Yee are not ignorant of the great diſtractions, oppoſitions, and of the diverſity of affections and feares of the people of the whole land about the event of the Churches reformation in hand: for indeede ſome out of a zeale, ſomewhat inconſiderate doe cry downe Epiſcopacy as Antichriſtian. Others very moderate crave and wiſh earneſtly, Epiſcopacy were

reformed and purged from the Romiſh and Tyrannicall government that incumbers it, and which ſince the laſt reformation in King *Edward* the ſixth dayes, no free Parliament yet was ſo happy as to redreſſe: Againe, a third kind of men carried by a contrary winde, maintaine Epiſcopacy to bee by Divine right, not ſo much as naming that apple of diſcord, nor mentioning the maine thing which is ſo much ſtood upon, which is not that Epiſcopacie is either of Divine right or not, for if (as the Author of the remonſtrance acknowledgeth,) a Church may ſtand without Epiſcopacie, it matters not much, which of theſe two opinions is held: but the maine point debated lyes in this aſſertion, that *Epiſcopall goverment, as it is eſtabliſhed in England is moſt diſagreeable to Chriſt and the Apoſtles inſtitution, and to the rites and conſtitutions of the primitive Church, and makes a part of the myſterie of iniquitie, which the Roman Church for many hundred yeares in England hath had the greateſt ſhare in.* Likewiſe the favourers of the humble remonſtrance traduce as libellers the oppoſers of that tenet of *Epiſcopacie* by Divine right, and of the corruptions that attend Epiſcopacie, as it is eſtabliſhed in *England*. Theſe diſtractions and oppoſitions being ſuch; may it pleaſe the Honorable Court ſeriouſly to ponder that there is as great a latitude between having no Biſhops at all, and having them with the tendred limitations by thoſe they call libellers; as there is betweene retaining a limited power in Biſhops, and confirming

ning the Bishops in the exorbitant authority and greatnesse of Government as it is established in *England*: which Governement God forbid it were retained, being as it is conceived by the most learned, pious, and judicious of the land, most Antichristian, and attended with more evill then the quite abolishing of Episcopacie can prove hurtfull, and of dangerous consequence; and that for these reasons and grounds following.

I. Episcopall Goverment as it is established in *England*, is a continuation of the height of power and jurisdiction, which in the darkest times of Popery the Pope hath usurped by his Bishops and Abbots farre beyond the footing, he ever tooke in *France*, *Spaine*, or *Germany*. Therefore what the Authour of the remõstrance alleadgeth of the ancientnesse of Episcopacie, and of its continuance hitherto 1500. yeares is vaine and frivolous, for the Roman Church upon the same ground or pleading of antitiquitie makes her heresies and abominations warantable.

II. The Bishops institution and inthroniſing is altogether repugnant and contrary to the lawes and customes of the Primitive Church, and against the constitutions of the Prime Christian Emperours, who ordained that the people joyntly with the inferiour Cleargie should present to the Emperour a catalogue of the most pious and learned men of the Dioceſſe, and the

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man that the Emperour was to pitch upon, be invested with the function of a Bishop: for proofe thereof reade the constitutions of *Charles* the great, *Lewis* the godly, *Gregory* the great, *Gelasius* and others.

III. The height and superiority of place that Bishops hold, is one of the greatest reliques of the Popish tyranny in *England*, which is most unfit in Ministers of the Gospel, repugnant to the customes of other Nations, & to the distance, yea rather neerenesse of Office and dignity, that ought to be betweene Bishops and Ministers. It is not heard but in *England* that Chancellors or Lord Keepers take place after Arch-Bishops, while other Ministers are so farre inferiour and distant from them, as a Prince from a poore tenant or a high sumptuous palace from a poore thatcht cottage.

IIII. The Bishops sole exercise of Iurisdiction is such, as the like was never heard in any Court of justice, and is repugnant to reason and naturall equity, and cannot bee but an appendice derived from the sonne of perdition, that arrogates to himselfe an unerring sole power. The Kings Bench, Common-pleas, & Exchequer, are benches of a certaine number of Iudges; The Chancellor of *England* hath an assistance of 12. Masters. I would faine know when Christ said *dic Ecclesiæ*, if he understood that a Bishop should be a sole Iudge within his Diocesse in deciding any litigious cause.

V. Also

V. Alſo the exerciſing of any Iuriſdiction by deputies, which is the prerogative of Kings, is a monſtrous uſurpation in the Biſhops of *England*; a ſtrange bird hatcht in no court but theirs, every judge in any other Court diſcharging his judiciall function in his own perſon. 'Tis no marvell if they that Preach by deputies obſerve the like practiſe in keeping of Courts.

VI. The Biſhops jurisdiction entrenching upon the civill Magiſtrate or Iudge by their *jus Pontificium* or Canon law, which the Pope left them for a legacie, ſuch are the cauſes teſtamentary and matrimoniall, is an uſurpation no leſſe bad then the former, and derogates from the holy power of Eccleſiaſticall keyes, which Biſhops aſſumed in the prime pure times of the Church.

VII. It were not ſo much to uſurpe juriſdiction, if their lawes were but ſound, and their legall proceeding juſt: But their High Commiſſion, the oath *ex officio*, the horrible abuſe of excommunication, the commutations of bodily penance into pecuniary, their hinderances of prohibitions, ſtopping the courſe of law, their determining of tithes & poſſeſſions of livings by a *Quare impedit*, are as many pockie eye-ſores, which deface the holy calling of Biſhops, and make them, though their firſt inſtitution had beene of Divine right, to be now leſſe then of humane inſtitution.

VIII. Their not depending on any free Eccleſiſticall aſſembly is as much or more then the Papiſts aſcribe to the Pope, who by many of them is thought inferiour to the councell & cenſurable by it.

IX. Their Visitations are apish and counterfet imitations of the ancient Synods, which are degenerated into receits of Custome, as paying for Licences, Procurations, Benevolences, Synodalls, and the like. *Nihil est quod curia Episcoporum non vendat, &c.*

X. Their Convocations or Synods are little better; where *deputati sunt deputantes*, the deputies are deputing; where in most of the members of it, there is no free choise of election; but Bishops, Deanes, and Arch-deacons have right to sit by their place and office: where those of the lower House are like so manie stockes, that have no motion, but as they are carried by the members of the sphere of the higher house.

Who ever shall reade *Matthæus Paris* and *Matthæus Westmonasterienſis*; and view the disfigured face of the Church of England under *Henry* the second, *John*, & *Henry* the third, Kings of England, will acknowledge that the Pope had more power and jurisdiction in England in the persons of his Bishops and Abbots, then in any other Kingdome, and will not wonder, if Bishops have hitherto kept possession, though they hold no more of the Pope; nor will he easily be perswaded, that that governement is of Divine or Apostolicall institution, which hath ever beene contrary to the constitutions of the ancient Church, and to Imperiall lawes, and repugnant to the proceedings of all Courts of Iustice, and common equity and sence.

These ten grounds or reasons which are rockie for up-

upholding this assertion, *that Episcopall English goverment is Antichristian*: are sandie under the superstructure of the Authour of the Remonstrance, for who doubts but an Ecclesiasticall Governement that is such, cannot bee pleaded to be unalterable, and not to bee removed, though it were never so ancient, since there is no prescription against Christ and the Apostles institution, and that the number of yeares cannot make a lye to bee a truth; yea rather many things are worse by age, and an old man hath no more the beeing of man, then a young man; and a common-wealth no more then a Church is nothing the better for to be of an ancienter standing. But as it is vaine and out of the question, to prove Episcopacie to bee of Divine right, and to have continued so many hundred yeares, and to call unjust and weake the clamours of those that cry downe Episcopacie; likewise it is no lesse lost labour to goe about to perswade the Honorable House with such earnestnesse not to give way to the change of Episcopacy, which hath its pedegree from the Apostles: for I know none of them that cry downe such an Episcopacie, or giveth his consent to pull it up, few or none of them beleeving that the Episcopall governement as it is established in England is derived from the Apostles, who ever affirmes, that Priests are by Divine right, will not consequently evince Divine right in the function of the Romish Priests: The like may I say of Episcopall governement of these times, in reference to that in the times of the Primitive Church:

As the Remonſtrancers ſuperſtructure is like to be tottering, if it be grounded upon that ſuppoſition, that Engliſh Epiſcopall governement is Apoſtolicall, ſo will it bee like to fall, having no better ground then he layes downe, viz. That Epiſcopacy, or the eminent ſuperiority of Biſhops above their fellow Presbyters in the power of ordination and juriſdiction is of Divine inſtitution, and that that ſpirituall power hath beene by Apoſtolicall authoritie delegated unto *Timothy* and *Titus*, and to the Angells of the Church of *Aſia*; Touching *Timothy*, it is a wonder that Saint *Paul* writing to the Epheſians doth not ſo much as once make mention of him; far is he to enjoyne him to keepe reſidence in his Dioceſſe, where it is like hee made no great reſidence, being upon every occaſion ſent from place to place by the appointment of Saint *Paul*, and it appeareth by *Ireneus*, *Nicephorus*, and *Euſebius*, that *John* the Apoſtle immediately after the councell of the Apoſtles, *Act* the 15 did governe the Church of *Epheſus*, untill the dayes of *Trajan* the Emperour: I might alſo wonder that S. *Paul*, who had a cooperatour in moſt things he did or wrote, would ordaine Elders in *Epheſus*, when they had at hand their *Dioceſan* Biſhop appointed for that work, neither by the Angels of the ſeven *Aſian* Churches are meant ſeven ſeverall Dioceſan Biſhops; for the things ſpoken to a ſingle Angel are ſaid to him under that title, in the name of all the flocke, within the precinct of one particular Church or congregation. Thus the Angels *Geneſ.* 32. v. 1. who met *Jacob*, are in the 46. chap. verſe 16. included in one Angel. And it

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is the expoſition of *Calvin Pſal.* 43. v. 7. that by a ſingle Angel pitching his campe for the defence of the faithfull, more then one, yea all the good Angels are underſtood: I ſay more that it is verie likelie that by the Angel of one Church, not onely the Elders of that one Church are underſtood, but alſo the whole Church it ſelfe; elſe it will follow that for the ſinne of one Biſhop or a few Miniſters, if they had not repented the whole congregation had deſerved to be bereaved of the light of the Goſpel, and the words *ſome of you*, in the 2. chap. verſe 10. whether they inſinuate the whole Church, or the Paſtors of the Church, doe ſhew, they cannot be underſtood of one ſingle Angel or Miniſter.

In the next place, the Author of the Remonſtrance ſaith in deriſion of the French diſcipline, that Lay-Elders till this age had never any footing in the Chriſtian Church, I will not ſtand reaſoning what great neede there is of Laymen to bee ſharers with the Paſtors in the adminiſtration of the Churches diſcipline: onely to make good, that ſuch Lay-Presbyters are grounded upon Scripture, it is cleare out of the words of the *Acts* chap. 15. verſe 22. *It pleaſeth the Apoſtles, the Elders, with the whole Church.* By *the whole Church* either the whole company of Elders, or the chiefe of the people, if not the whole Chriſtian congregation preſent at *Jeruſalem* is underſtood. The former cannot be, elſe by an uncouth tautologie in one little verſe, the Elders were ſaid to have met with Elders. It followes then, that by *the whole Church* others be meant beſides Biſhops and Elders

ders; It matters not much whether they bee called Lay-Presbyters or not, as long as the thing intended is granted, *viz.* that the Laicke congregation may meddle in Churches affaires, and give councell and assistance to the Pastors and bee as well as they arbiters and censurers of errors and disorders. For further proofe thereof in the 14 of the *Acts* verse 23. though the English version hath, *When they had ordained Elders*, the Greeke χειροτονησαντες beares as much, as that Elders were ordained by the advise of the congregation. Again in the 6. of the *Acts*, the whole multitude of Disciples is said to have chosen the seven Deacons of whom Saint *Steven* was one. That by the multitude of the Disciples others are meant then the company of the Elders, it is manifest by the ninth of the *Acts*, verse 39. where *Tabitha* a woman is called an ancient Disciple: And by the eleventh chap. verse 26. where it is said that the Disciples were first called Christians in *Antioch*; The appellations of Disciples and Christians being promiscuously used; besides we see in the election of the Apostle *Matthias*, not onely the Apostles, but the whole congregation which was of 120: had vote and voice. Good Lord shall one of few Bishops in our dayes vindicate more to themselves then the Apostles themselves did; though the least of the Apostles were better gifted, and endowed with more power, then all the Bishops of the Christian World put together. Now adayes the greatest part of the Church is counted no Church, and it remaineth that mens soules should

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be pinned up within three or foure mens Lawne-sleeves. But which is moſt ſtrange, thoſe that quarrell ſo much about Lay-Elders, ſee not or will not ſee, that what they except againſt the reformed Churches out of *England*, is even practiſed in *England* in the offices of Chancellors, Commiſſaries, Officials, Regiſters, Apparitors, & ſuch like Graſhoppers, with that onely difference, that theſe make a ſale of holy things, and rend in two the ſeameleſſe coate of Chriſt, they often drawing it one way, and the Biſhops another way. But the Lay-Presbyters ſo much jeered at by the Remonſtrancer both live in good amitie with the Paſtors, and diſcharge their places *gratis*. I ſay more, it was never heard in France or in the Low Countries, that Lay-Elders did vindicate ſo much to themſelves of the power of the Eccleſiaſticall keys, as the Biſhops Chancellors have of late uſurped in pronouncing ſentence of excommunication and abſolution without the knowledge, and againſt the intent of the Biſhop. It is alſo a great wounding of the Kings authority to debarre Laymen from medling in Churches affaires; for who is it that doth not know, that our dreadfull King is a Layman, and that the Chriſtian Magiſtrate cannot be kept from having a hand in the adminiſtration of the Church without implicitely wounding through their ſide, the head of the Chriſtian Magiſtrate.

To ſupport more ſtrongly the governement of the Church in *England* by Biſhops, hee bringeth the aſſent and teſtimonie of *Spanhemius* a learned

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Profeſſion our in *Geneva*. I expected the teſtimonie of many more Divines. To which I anſwer, that *Spanhemius* and many more as *Moulin*, *Rivet*, *Chamier*, had likewiſe in reverend eſteeme Epiſcopacy in the Church of God, and therefore had no reaſon to condemne Epiſcopacie, or to fall out with the pious & learned men that were inveſted with it, ſuch are thoſe yet living *Morton*, *Davenant*, *Hall*, *Williams*, *Potter*, and the incomparable Primate of *Ireland*, who do not ſtretch their power to the extent of their high Juriſdiction as it is eſtabliſhed in *England*, which I make no queſtion is avowed by all the orthodoxe Paſtors out of *England* to be a branch of that kingdome of Antichriſt, that had taken ſo deepe root in *England*: This man makes *Spanhemius* more inſenſible then a ſtone, had hee approved the uncharitableneſſe and the bitter venim and foule aſperſions that were caſt upon the reformed *French* Churches and particularly upon *Geneva* by thoſe Biſhops, and others who lately ſate at the ſterne of the Churches government. The Archbiſhop *Laude* hath more then once called *Calvin* a raſcall, and the *Geneuian* lay Presbiters, a new fangled deviſe of *Calvin*, leaving to ſpeake how he vilifies with baſe termes, other Reverend *French* Divines; in his Epiſtle to the King before the *opuſcula poſthuma* of Biſhop *Andrewes*, hee gives that repo t of *Peter Moulin* that hee is *Theologus non indoctus & acutus ſatis. A Diuine not vnlearned and reaſonable acute*. Neither doth he ſpare his owne, as *Cranmer*, and *Latimer*, calling them the Zelotes of Queene

Queene *Maries* daies. Bishop *Mountague* in his *Apparatus* and else where, calles the *Genevians* by no other name then *Innovators*, and traduceth them and their followers, such as *Scaliger*, *Paraus* and *Caluisius*, as a packe of Shismaticks, and braine-lesse rascalls: The like dealing have they with Bishop *Wren*, *Pierce*, *Manwaring*, *Heylin*, *Pocklington*, *Cousin*, and the like; what charitable encertainement judge ye, may *Geneva's* Church finde among such men, since one of the best Bishops of *England* is reported to have given that judgement of their discipline, that it is fit onely for tradesmen and beggers? In that the charitie of *Spanhemius* and others reformed Divines beyond the seas is to be commended, that they have not reviled againe those that reviled them, and following the example of God saying to *Abraham*, hee would not destroy the whole citie for tens sake; they have for the inchoate reformation sake in the Church of *England*, and for the respect they beare to a little number of well deserving Bishops and others, passed over the invectives and insolences of that great streame of corrupt men, that went currant under the name of the *English* Church, & as they have heartily pitied their rage, so have they forgiven them their uncharitablenesse. Other men that have not been so much interessed in our Churches, have not dissembled what they thought of our *English* Episcopall governement. The words of *Padre Paulo Sarpio venetian* in his Epistle to *James Leschasserius* Counsellor at *Paris* in the yeare 1609. are wonderfull remarkable, and the more,

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becauſe they are a prediction of what came to paſſe in *England*; *I am afraid in the behalfe of the Engliſh of that great power of Biſhops, though under a King, I have it in ſuſpicion, when they ſhall meete with a King, of that goodneſſe as they will thinke it eaſie to work upon him, or ſhall have an Archbiſhop of an high ſpirit, the Royall authoritie ſhall be wounded, and Biſhops will aſpire to an abſolute domination: Me thinkes I ſee a horſe ſadled in England, and I gueſſe that the old rider ſhall get on his backe: But all theſe things depend on the Divine Providence.*

Next our Remonſtrancer exhorteth with more modeſtie then reaſon, the high Court not to publiſh the offences and ſcandalls of the inferiour Cleargie, leaving off verie diſcreetly to ſpeake, off the monſtruous enormities of which the ſuperiour Cleargy is guilty. Good Lord ſir, you will give leave to a man that hath beene unjuſtly gagg'd long, at the firſt libertie given, to cry out and complaine of the wrong he hath received: or if ſome ſinnes of their nature are crying, would you have them kept under aſhes, that they may afterwards breake with fiercer violence: or how can the maladie be cured till it be laid open and ſearcht to the bottome; That the body of this Church is very craſie and ſicke, wee that are the members ſmart for it. To beginne at the head, our Remonſtrancer ſaith: it is no marvell, if among 12 Apoſtles there bee one *Judas*; but rather may wee expoſtulate to our great hearts greife, that of 12 rulers of the Church there is hardly one that is right and ſound: And no wonder if an Antichriſtian Diſcipline

cipline as I proved afore, brings up men, whose inside, doctrine and life is suitable to the outside. The greatest part of Deanes, Archdeacons, and all those that are comprised under the, &c. of the oath are gone out of the way: The fountaines of learning are poysoned with heresies and infected with Popery: of late no other Doctrine but Popish & Arminian was licensed to see light, no bodie durst call the Pope Antichrist, or the Romish Church the false Church, and the writings of the Arch-Bishop of Canterbury, of Bishop *Mountagu*, the Sermons of *Manwaring*, the bookes of *Heylin*, *Pocklington*, *Cosin*, and the like, are flat Popery. And no wonder therefore if they maintaine stiffely that the English Church is not separated from the Roman, & that they both agree in the fundamentall points of Religion. The power of Preaching hath beene of late reduced to outward gestures and bowings towards the East or Altar, and the mysterie of inquirie, which is the good worke in hand of *Heylin* had got already to a great progresse: These being the great maladies of the Church, farre be it from that high and just Court not to heare or to smother the grievances of the Churche, and by a cruell kindnesse, rather let a man be drowned, then to take him by the haires for feare of hurting him.

FINIS.